

CHRISTIAN REPOSITORY.

Many shall run to and fro, and knowledge shall be increased.—Dan. xii. 4.

No. 72.

Wilmington, Del. Friday, August 22, 1823.

Vol. 2.

POETRY.

VIEW OF DEATH.

O Saviour of the faithful dead!
With whom thy servants dwell,
Though cold and green the turf is spread
Above their narrow cell!

No more we cling to mortal clay,
We doubt and weep no more,
Nor fear to tread the darksome way
Which thou hast trod before,

'Tis hard from those we love to go,
Who weep beside our bed,
Whose tears bedew our burning brow,
Whose arms support our head:

When fading from the dizzy view,
I sought their form in vain;
The bitterness of death I knew,
And groaned to live again.

'Tis dreadful when the accuser's power
Assails the sinking heart,
Recalling every wasted hour,
And each unworthy part.

Yet Jesus, in that mortal fray,
Thy blessed comfort stol,
Like sunshine in an autumn day,
Across my darkened soul

When soon or late this feeble breath,
No more to thee can pray,
Support me through the vale of death,
And in the darksome way.

When clothed in fleshly weeds again,
I wait thy dread decree,
Judge of the world, remember then
That thou hast died for me.

CHOCTAW MISSION.

MAYHEW.

Extract of a Letter from Mr Kingsbury
Council Ground, Mingo Moo-shu ta-tub-
bee's, May 10th, 1823.

DEAR SIR,

I am here attending a council which has been called to inquire into some idle, slanderous, and wicked reports which have been put in circulation relative to the missionaries, the chief, and Captain Folsom. Satan is making a great effort to oppose the progress of light and truth. I trust we feel humble and submissive, and a holy confidence in God that all things will work together for the furtherance of his glorious cause. We need your prayers, dear sir, and the prayers of all God's people, that we may give no just occasion of offence, and that we may abound more and more in the work of love, even though we be loved the less for our labors.

Extracts from the Journal at Mayhew.

Nov 7, 1822. Mr. Kingsbury held a talk with Mingo, Push-a-mah-ta-haw, and the captains and warriors of the S. E. district. The Mingo requested that Mr. Kingsbury would commence the talk. Mr. K. then stated at length the reasons against placing the school for the district on the Chick-is-ah-ha, and the reasons for placing it near Mr. Nail's. Most of these are mentioned under date of the 23d ult. The Mingo was not satisfied, and made a long talk about his services for the United States, and the claim he thought he had that the school should be near him. At the conclusion, he gave Mr. K. a choice at three places, and said it must be at one of them.

In reply Mr. K. endeavoured to convince him of the impropriety of the situations he had spoken of, and that it would be utterly impracticable, with the means we possessed, to comply with his wishes: and that the school must remain where it is now situated.

The Mingo, after some consultation, said they must then withdraw their appropriation. They were given to understand, that they could not do that, as it was confirmed by treaty. He then said he would consult with his captains further on the subject. But no answer was returned. So the talk ended. Most of the captains and warriors appeared satisfied, especially those belonging to the Six Towns, Chickisahha and Huwahnee settlements, which comprise more than three fourths of the population of the whole district.

15 Mr. Kingsbury left Mayhew for Bethel and Elliot. It is expected that Mr. Wright will accompany him from the Pigeon Roost to Bethel, where it is proposed to organize a church on the next

Sabbath. At Elliot it is expected a council will be held to settle some difficulties relative to the school there.

2 A church of Christ was organized at Bethel last Sabbath. This was a joyful day to our dear brother and sister Williams, who for some time, have been deprived of the stated ordinances of the Gospel. The church consists of six persons.

An affecting Scene.

Dec 6. In the afternoon, an Indian named Bame, who had two sons in the school, came to take them away. He said he had heard that we did not teach them right, and that many things relative to the school were not as they should be. At first he did not believe the reports, but he had now heard them three times and believed them. He thought they must be true, because two white men had taken their children away. He was a poor black Choctaw and thought it was best to take his away also. Facts and arguments were urged in vain. He was determined to take them away.

We went to the school house where an affecting scene was witnessed. We had given to the boys the names of William Jenks and Gardiner Green. They were affectionate, dutiful children, who loved their school and were beloved by their teacher. When told by their father that they must go home, they wept aloud. For a moment the heart of the father appeared to relent; he seemed half inclined to let them remain. But recovering himself, he endeavoured to work on their feelings by other motives. He asked them if they did not care for their mother, who was at home sick. They replied they did not forget their mother, but that they did not wish to leave school. "You cried when I wished to bring you here," said the father, "and it seems I shall have trouble to get you away." He then commanded them to make ready.

When they were in readiness to depart, we united in prayer, and commended these tender lambs to the care of the great Shepherd, who is able to gather them again from the recesses of the wilderness, and the depths of ignorance, to the place of Christian instruction.

It was affecting to our hearts to see these children thus torn from the school, and hurried back to the abodes of darkness and wretchedness.

8 In the evening Major Pitchlynn and Capt. Folsom arrived. At their request the boys were assembled, and after listening to some remarks, the scholars engaged in singing several hymns, which they had committed to memory. A select band who excelled in this delightful art, performed with so much regularity of movement and harmony of sound, that a stranger could hardly have believed that a few months ago they were taken from habitations, in which no song of Zion was ever heard. Having gone through with the exercises agreeably to the request of our friends, we commended these youthful immortals to him who alone can teach them to sing with the spirit and with the understanding.

Retrospect of a Year.

31 Another year of our probationary existence is drawing to a close. We cannot but recall to mind the various scenes through which we have passed, since its commencement. He whose ways are unsearchable, has removed from us a dear fellow laborer. His sovereign right to do this is not the only reflection that should console us. Painful as has been this affliction, we are assured that even this is designed for our good; and will be made subservient to the advancement of the Redeemer's kingdom.

It has been our lot, also, to experience, during the past year, trials which have been not immediately from the hand of God. We have seen some manifesting an unfriendly and ungrateful disposition toward us.

But we are constrained to speak of mercies, as well as of judgments. Our covenant God has bestowed upon us many blessings. We have been supplied by the pious and benevolent, with the means of car-

rying forward the work in which we are permitted to labour. We have been encouraged and strengthened, by the arrival of pious and devoted helpers. Many of the children of the surrounding forests have been gathered into our family and are enjoying the benefit of Christian instruction and acquiring the habits of civilized life. Most of us have been preserved, and many of us enjoyed good health, while the shafts of disease and death have been flying thick around us. Finally we are permitted here on this consecrated ground to labor directly for the most benevolent and noble object that can engage the attention of men or angels. May we ever remember, that the time is short in which our hands will be employed in building this spiritual temple.

The readers of the *Christian Repository* may recollect that we some time ago published an account of this race of beings, at some length, —the following may be taken as a continuation of the same.

SINGULAR ADVENTURES WITH SOME GYPSIES — March 1823.

If the following facts should afford any encouragement to the benevolent intentions of the Home Missionary Society which has for one of its objects the improvement of the state of the poor Gypsies, my end in relating them will be amply answered.

"One Saturday night, in the month of October, the narrator followed several Gypsy families. Being arrived at the place of their encampment, his first object was to gain their confidence. This was accomplished; after which, to amuse their unexpected visitant, they showed forth their night diversions in music and dancing; likewise the means by which they obtained their livelihood, such as tinkering, fortune-telling, and conjuring. That the narrator might be satisfied whether he had gained their confidence or not, he represented his dangerous situation, in the midst of which, they all with one voice cried, "Sir, we would kiss, yes, we would kiss your feet, rather than hurt you!" After manifesting confidence in return, the master of this formidable gang, about forty in number, was challenged by the narrator for a conjuring match. The challenge was instantly accepted. The Gypsies placed themselves in the circular form, and both being in the middle commenced their conjuring powers to the best advantage. At last the narrator proposed the making of something out of nothing. The proposal was accepted. A stone which never existed, was to be created, and appear in a certain form in the middle of a circle made on the turf. The master of the gang commenced, and after much stamping with his foot, and the narrator warmly exhorting him to cry aloud, like the roaring of a lion, he endeavoured to call forth nonentity into existence. Asking him if he could do it? He answered, "I am not strong enough." They were all asked the same question, which received the same answer. The narrator commenced. Every eye was fixed upon him, eager to behold this unheard of exploit; but (and not to be wondered at) he failed—telling them, he possessed no more power to create than themselves. Perceiving the thought of insufficiency pervading their minds, he thus spoke:—"Now, if you have not power to create a poor little stone, and I have not power either; dear me! what must that power be, which made the whole world out of nothing?—men, women, and children?—That power, I call God-Almighty."

"The night diversions having now received a change, the golden moment was eagerly seized to impress on their minds the infinite power, holiness, and justice of their Creator. This being done, the origin of sin, and the immortality of the soul were in the second place, impressed on their minds. Then followed the awful effects of sin, and the soul's eternal punishment in hell, because of offending this great God, whose holiness could not look on sin, and whose justice would punish it. Representing the soul's eternal punishment by the wrath of an incensed God, never did the preacher before witness such an effect;

the poor Gypsies, with tremulous voice, crying, "Did you ever hear the like? Whatever shall we do?" These expressions gave new energies to the preacher, and still brighter hopes of a good effect. Going on with the awful representation, and in the act of turning, as if to leave them he bade them the long farewell, "Never, never more to meet till we meet in hell: O what a dreadful thing it is, my fellow sinners, that we have to part in this world, with the thought of meeting in an eternal world of pains, never to see God! never to see heaven! never to see any thing to comfort our poor souls! O, we are lost, poor souls, we are lost forever!—farewell!—farewell!"—In the act of leaving them, these poor creatures cried, "Not yet, Sir, not yet."—Now was the gloomy moment come, which the preacher eagerly anticipated, of proclaiming the glad tidings of salvation through a crucified Saviour. Asking how long they would stand to hear the way of escape from the wrath to come? They instantly lifted up their voices answering, "All night, Sir, all night." Then the preacher, without much persuasion, exhibited a Saviour in all his sufferings, me it, death, and glory. They were sorry that such a good being should suffer so much; but the preacher took care to show the absolute necessity of his sufferings. Their manner bespoke an imperfect idea of a substitute. This was soon made clear to their understandings, by comparisons, when the master of the gang cried, "I see it, I see it!" He was asked what he saw? "I see Jesus Christ getting between us and God, and satisfying our great God's justice by dying instead of us." This truly made the preacher's heart glad, seeing the great plan of salvation was so clearly understood by those who declared (although in a land of light,) they never heard of Jesus Christ before.

The preacher sang a hymn:—

"How condescending and how kind
Was God's eternal Son," &c.

and then parted with prayer. They solicited him to return on the Sabbath morning; he did so, and preached on the new birth, and influence of the Holy Spirit. The master gratefully accepted of a Bible, for though the Gypsies could not read, a little boy was among them who was not a Gypsy, that could read remarkably well, having been taught in a Sunday School, at Hastings, in Sussex. They all joyfully anticipated the pleasure of going to the Rev. J. Carter's Chapel, of Braintree, in the afternoon, but met with a disappointment, arising from an unexpected decampment.

"About one month after, in the latter end of November, two Gypsy women called on the narrator, earnestly entreating him to go and preach to them, which they called conversation. Asking the reason why they intreated this favor: Their answer was, "We have heard much about your conversation, Sir, and we would like to hear it. Come, do come, and we will be all ready to receive you." Asking who they were that told them of the conversation just mentioned, they said, "That great deal of Gypsies, Sir, that you were with about a month since. They told us a great deal about your conversation, and we would so much like to hear it. O, Sir, do come to us poor creatures, for we have an invitation for you, if you would condescend to take it, to meet with the Gypsies on Christmas day." That night the narrator walked a few miles to their camp, and in their smoky tent preached Jesus Christ the only way of salvation, to these poor despised, neglected creatures. After being with them two hours and a half, he bade them farewell, and going behind a hedge, anxious to know what effect the new unheard of doctrines would produce in their conversation, he listened for a short time. In the midst of conversation with each other, one of them said, "Well, I know this, if I could get a house near where that gentleman lives, and could live by my business, I would send all my children to that school there, and hear him as long as ever I could live." While they were conversing about Adam and Eve, and the evil effects of sinning against God; one of the women said

"However, you see all the punishment that us women are to get, is sorrow and pains in child-bearing." "Stop, stop," says one of the men, "that won't do, Ann, that won't do. If sorrow and pains in child bearing be all the punishment that women are to have, what punishment must those have that do not bear children? You are quite wrong, Ann, you women are as bad as us." This led on to a farther discovery, and the conversation among themselves was truly interesting.

"One of the children telling a lie, the mother touched it on the head, saying, "What are you telling lies about? Have you forgotten what the gentleman said to night? You will go to hell, if you tell any more lies; let me never hear you tell another, you bad lad, for God will not take you to heaven."

These and several other remarks about Jesus Christ, afforded no small pleasure to the preacher, and he hopes that these facts will afford no small encouragement to the Home Missionary Society.

Your very humble Servant,

J. H. C.

THE WANDERING JEW.

The popular legend of the Wandering Jew has been the foundation of many singular stories, and is no doubt familiar to the greater part of our readers. The following powerful and most extraordinary fragment (on the same subject,) was translated by the late Percy Bysshe Shelley from a German book, "whose title (says he) I have vainly endeavoured to discover. I picked it up, dirty and torn, some years ago, in Lincoln's Inn Fields." It is introduced in a work privately circulated by Mr. Shelley in 1814.

Ahasuerus, the Jew crept forth from the dark cave of Mount Carmel. Nearly two thousand years had elapsed since he was first goaded by never ending restlessness to rove the globe from pole to pole. When our Saviour was wearied with the burden of his ponderous cross, and wanted to rest before the door of Ahasuerus, the unfeeling wretch drove him away with brutality. The Saviour of mankind sinking under the heavy load, uttered no complaint. An angel of death appeared before Ahasuerus, and exclaimed indignantly—"Barbarian, thou hast denied rest to the son of man; be it denied thee also, until he comes to judge the world."

A black demon let loose from hell upon Ahasuerus, goads him now from country to country; he is denied the consolations which death affords, and precluded from the rest of the peaceful grave.

Ahasuerus crept forth from the dark cave of Mount Carmel. He shook the dust from his beard—and taking up one of the sculls heaped there, hurled it down the eminence. It rebounded from the earth in shivered atoms. This was my father, roared Ahasuerus. Seven more sculls rolled down from rock to rock; while the infuriate Jew following them with ghastly looks exclaimed—and these were my wives! He still continued to hurl down scull after scull, roaring in dreadful accents—And these, and these, and these were my children!—these could die; but I, reprobate wretch that I am! alas, I cannot die! Dreadful beyond conception is the judgment that hangs over me. Jerusalem tell. I crushed the sucking babe, and precipitated myself into the destructive flames. I cursed the Romans—but alas!—the restless, curse held me by the hair, and I could not die.

Rome the giantess fell—I placed myself before the falling statue—she fell and did not crush me. Nations sprang up and disappeared before me; but I remained, and did not die. From cloud encircled cliffs did I precipitate myself into the ocean; but the foaming billows cast me up on the shore, and the burning arrow of existence pierced my cold heart again. I leaped into Etna's flaming abyss, and roared with the giants for ten long months, polluting with my groans the Mount's sulphurous mouth.—The volcano fermented, and in a fiery stream of lava cast me up. I lay down, torn by the torture of snakes of hell, amid the glowing cinders, and yet continued to exist. A forest was on fire. I darted on wings of fury and despair into crackling wood. Fire dropped upon me from the trees, but the flames only singed my limbs; alas! it could not consume them. I now mixed with the butchers of mankind, and plunged in the tempest of the raging battle. I roared defiance to the infuriate Gaul, defiance to the victorious German; but arrows and spears rebounded in shivers from my body. The Saracen's flaming falchion broke upon my skull, balls in vain blessed upon me; the lightnings of battle glared harmless around my lions; in vain did the elephant trample on me; in vain the iron hoof of the wrathful steed! The mine, big with destructive power, burst upon me and hurled me high in air; I fell on heaps of smoking limbs, but was only singed. The giant's steel club rebounded from my body, the executioner's hand could not strangle me; the tiger's tooth could not pierce me; nor would the hungry lion in the circus devour me. I associated with the poisonous snakes, and pinched the red crest of the dragon. The serpent stung, but dared not destroy me. I provoked the fury of tyrants. I said to Nero, Thou art a bloodhound! I said to Christien, Thou art a bloodhound! I said to Muley Ismael, Thou art a bloodhound! The tyrants invented cruel tortures, but could not kill me. Ha! not to be able to die—not to be permitted to rest after the toils of life—to be doomed to be imprisoned forever in this clay formed dungeon—to be forever clogged with this worthless body—its load of diseases and infirmities—to be condemned to hold for millenniums that yawning monster, Sameness and Time—that hungry hyenna, ever bearing children and ever destroying her offspring! Ha! not to be permitted to die!—Awful avenger in Heaven, hast thou in thine armour of wrath a punishment more dreadful? Then let it thunder upon me; command a hurricane to sweep me down to the foot of Carmel, that I may there be extended; may pant, and writhe, and die!

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From the Providence Journal.

In a former paper, some facts relative to the atmosphere were stated, as furnishing demonstrative proofs of the existence of a Supreme Being, and of his beneficence of providing for the numerous and diversified wants of his creatures. To extend this subject, we will examine some of the principles and use of water.

Water has been proved, by the most satisfactory experiments, to be a compound body. Its elements are oxygen, which was mentioned as forming part of the atmosphere, and hydrogen, which has been called inflammable air. It is that substance which, on account of its extreme levity, is generally used in the inflating of balloons. One of these agents, as has before been noticed, is a principal supporter of combustion, and the other is one of the most inflammable bodies known; yet, when combined, they form water, the only substance, which can be conveniently used in extinguishing fires. This is one instance among a thousand, in which the Deity has formed a compound, differing in all its essential qualities, from the elements of which it is composed.

To enumerate all the uses of water, would require a volume. It is as indispensably necessary for the support of vegetable and animal life as atmospheric air; its salubrious qualities as a beverage, its powerful agency in many mechanical operations, and its vast accumulation in the ocean, affording facilities of intercourse with every part of the world, may be mentioned as some of its most obvious and striking. By rendering water susceptible of assuming the three distinct forms of a solid, a fluid, and a vapour, a series of results has been produced of the utmost consequence in the economy of nature. At 32 Farn. water becomes solid; from that temperature to 212, it remains in a liquid state; and from 212, and upwards, it is converted into steam, or elastic vapour. When water is deprived of that portion of the matter of heat requisite to keep it in a liquid state, or in other words, when it is frozen, it increases in bulk, and its specific gravity is considerably lessened. Here is a remarkable exception to a general law, viz. "that in the conversion of a liquid to a solid substance, there is a diminution of bulk, and an increase of specific gravity." Had the usual law been observed in the congelation of water, when by a change of season, the atmosphere was cooled down to the freezing point, the surface of our rivers would be frozen over, the ice as soon as formed would sink to the bottom, and in the course of an ordinary winter, the whole body of water would be congealed into a solid mass, which the heat of the torrid zone during summer would hardly be sufficient to dissolve. The consequences of such a state of things are too frightful to be contemplated, and the wisdom of the great Artificer, in subjecting water to that peculiar ar-

rangement, by which this calamity is prevented, is truly admirable.

Many other phenomena resulting from the freezing of water, equally interesting with the above, might be noticed, but our limits oblige us to be brief.

By the conversion of water into vapour, through the agency of heat, many effects are produced which are of the utmost importance in the plan of nature's operations.

In taking the form of vapour, water combines with a great deal of heat. The intense action of the sun upon the living beings with which the earth is peopled, is by this means, in some degree, counteracted. Upon the principle of water's absorbing heat in its conversion into vapour, must be explained the cooling of our rooms by sprinkling the floor in summer. The Chinese have availed themselves of this principle, to produce an agreeable coolness even in their warm climate, by surrounding an open room with cloths, and constantly sprinkling them with water. A rapid evaporation takes place, and the warmth of the room is consequently abstracted. The Spaniards are said to provide themselves with a porous earthen ware utensil, to put water in, and by exposing it to the direct action of the sun, as the water slowly percolates through the pores of the vessel, it is evaporated, and the temperature of that which is within, is reduced to a very low degree.

In the warmest weather, the greatest quantity of vapour arises; and even in cases of the greatest drought to which this climate is ever subject, the earth gives out considerable moisture. The ocean is said to afford many millions of gallons of water hourly, by evaporation. This vast body of water is diffused through the atmosphere, which possesses the property of holding in suspension. This is unquestionably the primary source of dews, mists, and rains which descend to fertilize the earth to temper the severity of heat, and give salubrity to the atmosphere. This extensive diffusion of aqueous vapour through the regions of the air, is absolutely necessary to preserve every thing in a requisite state of moisture, for we are informed by a celebrated author, that "in the interior of Africa, a wind prevails in one season of the year, that is so extremely dry, that household furniture is destroyed by it, the panels of wainscots split, boarded floors are laid open, and the scarf skin of the body peels off during its continuance. Were it not for the property which atmospheric air has, of holding water in solution, this would be the case every where."

These facts might be multiplied, but enough have been stated to illustrate, in some degree, the manner, in which the different operations of nature are made, "to correct and balance each other;" and to impress a reflective mind with admiration, of the matchless plans by which our convenience and comfort have been so strikingly promoted.

THE CHRISTIAN'S CONFIDENCE.

(An Extract)

Where are the trophies of infidelity? What converts has she made from the walks of humble pains taking christianity?

Where are the men whose deportment had evinced their affections placed on things above, that have afterwards enlisted into her rank? where was the man who in health evinced a "correspondence fixed with heaven," that in sickness fled to the consolations of Paine or of Hume, of Shaftesbury or of Bolingbroke? When was there an instance of an individual who had in life relied for salvation on the blood of the atonement, that in death wished to exchange the ground of his confidence for any or for all the supports of infidelity? Or without resorting to so severe a test, we would only ask, where was there a man in whom that holy transformation which the gospel describes had been effected, that was moved from the steadfastness of his faith by all the arguments of the infidel philosophers.

And when we ask these questions, we do not specially refer to the Boyles, the Lockes, and the Newtons, who have professed and have adorned christianity. We speak not of the men who furnished with all the weapons for intellectual warfare, have wielded them with as powerful an arm as ever fell to the lot of the proudest champion of irreligion, and to whom capacity of intellect, extent of erudition, and profoundness of original investigation have assigned the most conspicuous niches in the temple of fame. It is not to these men we refer when we ask for the trophies of infidelity. We refer to the poor, the illiterate, the unrefined, with whom we are

sometimes told in scorn the ranks of christianity are filled. In a contest with such men, where the intellectual superiority is wholly on the side of infidelity, what conquest has she ever made? Where was the man who "knew and only knew his Bible true," that was ever made to part with it for all that she could give him in return?

It is a most interesting spectacle to witness a man of common sense, but of sincere and humble piety, hemmed in by a company of sceptical assailants. At one time you see him neutralize their arguments by a reference to principles which they cannot but allow. At another he moderates the vehemence of their onset by an appeal to the conscience still slumbering in their bosoms. And whilst they are thus matiniously striving to wrest from him that hope which he prizes dearer than life, could you scrutinize his heart, you would see him humbly looking up to Heaven for wisdom, and fervently supplicating that they might be made converts to that religion which he feels to be true. And if at last they baffle him by reference to historical fact which he is not prepared to meet, or if they bewilder him in the maze of metaphysical subtlety, whilst he regrets his inability to answer them, his confidence in the verity of the gospel remains unshaken as before. They have only skirmished around the outworks: they have yet not approached the citadel of his faith. They cannot see why, and perhaps he cannot tell them why, but some how or other, not one of their blows has struck upon the rock on which rests the foundation of his belief. And if, by some artifice of unusual subtilty, his faith be for a moment clouded and the gloomy suggestion brood over his mind that the gospel may after all be a fable, he no sooner retires to his closet than the illusion vanishes. When as a humble penitent he draws nigh unto God in confidence on the blood of the atonement, he feels that his Bible is true. He has attained an elevation from whence he can behold far beneath his feet the mists which so lately enveloped him; and though perhaps even now his eye cannot pierce them, yet he no longer doubts whether the sun has risen, for he feels the chilly dampness which benumbed him, suddenly dispelled, and beholds the broad beams of the luminary of day, reflected from mountain and from meadow, from woodland and from waterfall, in every variety of hue, and with every combination of loveliness.

It must certainly be a question of interest, where has this principle of belief been deposited in such perfect security from every missile of infidelity? In what manner is it so entwined around the very soul of the believer, that it cannot be wrested from him, until you can change the nature of man, or blot from creation every evidence of the attributes of God? What is this talisman which, with more power than was ever attributed to magic, renders the pious man impenetrable to the whole armour of scepticism? What is the new name written in the white stone which is given to every one that believeth, and which no man understandeth saving him who receiveth it?

PILGRIM FATHERS OF NEW ENGLAND.

The following extract from a sermon preached before the New-England Society in the city of New York, Dec. 22d, 1822, by the Rev. P. M. Whelpley, pastor of the First Presbyterian Church, contains a just and beautiful tribute to the character of the founders of New-England. [Star.

In the great design of evangelizing the heathen world, which has now called forth the energies of all christendom, the pilgrims hold a distinguished place. The lives of Elliott, and Mayhew, and Edwards and Brainerd, the first apostles to the Indians, are now the standing commentary upon the Saviour's grand commission: "Go ye into all the world, and preach the Gospel to every creature." They were missionaries. They travelled where the only comforts and luxuries of life were such as wild nature furnished to the fowl and to the beast: they dwelt where, for centuries a race of immortal beings had groaned under the unalleviated curse, had lived without virtue, and died without hope: they labored where no divine precept or accent of mercy had ever broken the stillness of death, or a Sabbath smiled. In the heart of a horrid wilderness, they planted the glorious cross! and when their work was done, they laid down their heads at his feet, and slept in peace! The dews of heaven came down gently upon their graves: the angels of mercy built them a monument: the stranger from the far country saw it, and the poor Indian came out of his woods to weep over it, and think of the "rest that remained to the people

of GOD?" They were missionaries! Blessed be God, their mantle now rests upon a thousand heralds of the cross in both hemispheres, and in the ocean's farthest isles.

UNITED FOREIGN MISSION SOCIETY.

Union Mission—January and February—A hired man at this station has become quite serious, and entertains some hope of his conversion. He is disposed to do good by distributing tracts. Two of the Indian children have been withdrawn from the school—but others have joined it. A spirit of religious inquiry is beginning to manifest itself among the Indians. Some sickness has been felt in the family and other trials sustained. But the family is rejoicing in the Lord.

Great Osage Mission—December and January—Two of the hired men are pious; and another is under serious concern for his soul. The corn Mill is in motion, and excites great surprise among the Indians; it will contribute to convince them of the value of the arts of civilized life. A Coal mine of excellent quality has been discovered about six miles distant from the Mission. The Sabbath Schools, both for adults and children are successful.

Seneca Mission—from March 27 to April 14—An intelligent lad of 16 years has been added to the school. A connexion of the Mohawks on Grand River, Upper Canada. He speaks correct English and will be a valuable acquisition to the school as interpreter. Another boy who had left the school has returned. 500 copies of Indian hymn books have been published, and the Indians cheerfully assented to the proposition that they should bear half the expense. A Church was organized April 12. Four candidates were baptized and received; all respectable young men—three of them chiefs. This was a solemn season.

Cataaugus Mission—to April 16—The school goes on regularly from day to day. The first quarterly examination was held the last of March. Many of the parents of the children, and several white people were present. Many more scholars have been offered than can yet be received—even some from the pagan party. The children at school had a vacation of four days at the close of the examination—and returned all of them on the fifth day—expressing in their countenances great pleasure as they entered the house of their teacher. The chief warrior and some of the principal Indians accompanied the children—and expressed their extreme delight at the improved conduct of the children at home as well as at their progress in learning—"they are so altered, behave so well, so handsome in all they do and say, it seems as though they had new hearts—The Indians do all in their power to aid the mission, but they are poor." *B. Rec.*

Missions of the Dutch Reformed Church.—A Missionary Society was formed in this denomination in January, 1822. Missionaries have since been successfully employed in the city of New York, and two new Dutch churches are now erecting there. Several missionaries have been employed in the vicinity of the city and in the counties of Warren, Montgomery, and Washington. Two have been settled as permanent Pastors. Many pressing applications for assistance are made by feeble churches—not all of them can be met. Some auxiliary societies have been formed, tho' too few.

Revival at Athens Pa—We have before noticed this work of God. The "Pittsburg Recorder" gives further particulars from Rev. Mr. Williamson. The revival began in the 'little church'—a few members in February began to see the necessity of awaking from their slumbers and of being more active in the cause of their blessed Master; they visited from house to house; sinners began then to manifest anxiety—religious meetings became frequent, crowded and solemn. Some of the most hopeless persons were among the first subjects. For two months, meetings were regularly held morning and evening in the village, beside many meetings in different parts of the congregation. Several of the new converts are men of the highest standing and influence in society. The character of the work has been in almost every instance, a deep conviction of sin, and distress of soul on account of guilt, rather than the dread of future punishment. The number hopefully converted since the commencement of the work is about fifty—many more are still under very serious ex-

ercises of mind—in some neighbouring congregations there are favourable appearances of revivals.

Bas. Rec.

AN UNFORTUNATE ROBBER.

Troy, (A. J.) July 29—On Friday night last, a man by the name of Warren, undertook to rob his room fellow, a Mr Hayes, at Mr. Lasell's Tavern in this city. It appears that Mr. Hayes awoke some time in the night and discovered Warren robbing his trunk, he seized him, and in the scuffle, being too stout for the robber, rescued the greater part of his money. In the meantime, the robber, disengaged himself from his antagonist, leaped out of the window from the second story; and as bad luck would have it, alighted astraddle of a *fucker fence*, which so horribly mangled the poor fellow that he was unable to crawl far. He was taken up next morning and lodged in gaol.—He is a man about 50 years of age, and has, we understand, once been to the state's prison. This leap will probably cost him his life.

Anecdote of the Rev. James Fletcher.

One of his parishioners, who is still living, relates the following characteristic circumstance:—When a young man, he was married by Mr. Fletcher, who said to him as soon as the service was concluded, and he was about to make the accustomed entry—"Well William you have had your name entered into our register once before this? 'Yes sir, at my baptism,' 'And now, your name will be entered a second time: you have no doubt thought much about your present step, and made proper preparations for it in a great many different ways: 'Yes sir.' 'Recollect, however that a third entry of your name—the register of your burial, will sooner or later take place. Think, then, about death; and make preparation for that also, lest it overtake you as a thief in the night.' This person also is now walking in the ways of the Lord; and states, that he often adverts to this and other things which this holy man found frequent occasion to say to him

ROMAN CATHOLICS.

Since the overthrow of Napoleon, the order of the Jesuits has been revived by the Pope, and missionaries have been sent from Rome to different parts of Europe and America, where they have been unrewarded in their exertions to disseminate the principles of their church. They have a College at Georgetown, D. C. another at Baltimore, and a house of education at Emmitsburg, Penn. They have a convent in Kentucky, with a school and church. They have a nunnery of 26 nuns near Port Tobacco, Maryland, and another of 36 nuns at Georgetown. Preparations are making to establish more religious houses in the western states.

"They cannot teach and will not learn."

A minister in the state of Connecticut, (says the *Col. Star*) a few years since, in a discourse before an Association, inveighed bitterly against the education of ministers, and toiled 'a long and tedious hour,' to prevail on his hearers not to favour Education Societies by their contributions, nor hear educated ministers preach. After retiring from church, a respectable gentleman remarked, that, "to-day we have had ocular and auricular evidence of the necessity of education to a preacher of the gospel." The effect of the discourse was contrary to the intention of the speaker. Several, who had before agreed with him in opposing the benevolent object, convinced of their error by the blunders of their coadjutor and the weakness of his arguments immediately subscribed to the Education fund, and still warmly advocate the cause, which they once laboured to destroy.

YAWNING.

Few persons imagine that this agreeable exercise is an important part of the animal economy. Boerhave observes, that yawning appears to be designed by nature to move, accelerate, and uniformly to distribute the humours throughout the system; consequently to render the various muscles capable of discharging their respective functions. Such involuntary motion, therefore, says Dr. Willeh, greatly conduces to health, but if it become habitual or be too often repeated, especially by persons of sedentary lives, it will be advisable to inspire a large portion of fresh air. Yawning is performed by extending all the muscles, that are capable of spontaneous motion; by expanding the lungs: by slowly inhaling a large portion of air, and expiring it after it has been rarified in the

body, and lastly by restoring the muscles to their natural position.

Ladies too much for Lawyers.

An intelligent female witness having been much perplexed by a barrister in a long cross examination, happened in replying to use the term *hum bug*. "Madam, said the man of law, you must not talk unintelligibly: what is the court and jury to understand by the word "*hum bug*?" The lady hesitated. "I must insist, Madam said the Barrister, (anticipating victory,) that you proceed no farther until you state plainly and openly, what you mean by a *hum bug*?"—Why then sir, returned the lady, I don't know how better to explain my meaning than by saying, if I met a company of persons who were strangers to you, and should tell them that when they saw you they might prepare to meet a remarkable handsome genteel, agreeable looking man—that would be a *HUM-BUG*."

IMPRISONMENT FOR DEBT.

Baltimore Aug. 2—A gentleman, upon whose authority we can rely, has just called to inform us that an old man, a German, called Nicholas Appold, has been confined in Baltimore jail since the second of June last, for a debt of \$2 30 cents.—This old man is about 60 years of age, and his generous creditor has, at the rate of twelve and a half cents a day, incurred an expense of nearly triple the amount of the debt for his debtor's keeping.

SOCIAL DUTIES OF THE CHRISTIAN PASTOR.

[Extract of a Charge of an Irish Prelate.]

The true relation of the clergy to the people (it cannot be too often repeated) is a pastoral relation. It is not by the parish minister's securing the ostensible discharge of the Sunday's duty, that he properly exercises his functions: nor even by his providing for a punctual attention to those occasional duties which he is invited to discharge. No: the clergyman should be the true *parish priest*; in continual contact with his flock: one, whose voice they know; not only in constant residence amongst them; their adviser; their friend; the moderator of their disputes; the composer of their differences; the careful instructor of their children; not content merely to afford spiritual aid where it may be demanded, but vigilant to discover where it may be applied, and prompt to bestow it where it will be received: stimulating all, and particularly the young, to come to that fountain of living waters, which it is his office to dispense—and prove to his people by every possible exertion, that the first object he has at heart is their everlasting welfare. All this, it is manifest, he can effect, only by living continually amongst his flock, and by the continual personal discharge of the several offices of the priesthood.

From *Poulson's American Daily Advertiser.*

There is now in circulation a proposal for publishing a volume of the writings of the late WILLIAM HASLETT, Esq. of this city, embracing his religious essays, meditations, letters, journals and other papers. To those who may not have enjoyed his acquaintance it will be interesting to know something of his life and character, which the writer is confident will add value to the posthumous volume it is proposed to publish, and these remarks may revive the memory of an excellent and able character, whose light once shone with splendour, but was obscured by the darkness and gloom of multiplied sorrows.

Mr. Haslett was a native of Ireland, but very early settled himself in this country. He engaged in the shipping business in which he was remarkable for enterprise, perhaps too bold, and from which he was fast realizing a handsome competency, when the bankruptcies of those for whom he had endorsed and to meet the demands of whose creditors he unhesitatingly surrendered every thing he possessed, left him ever after in comparative poverty. Whilst struggling for the subsistence of his numerous family he was well nigh overwhelmed with domestic afflictions.

Within short intervals three of his sons and others of his family were removed by sudden death, whilst he was separated from the living part in search of means of support in other parts of the union. His last resort was to Mississippi, where, after a residence of two or three years and just as he was beginning to cherish hopes of success, he died in July, 1824, "without a friend to close his eyes."

Mr. Haslett's talents were bright and vigorous. Much reading, and a deep study

of man, in addition to the natural strength of his mind, supplied the defects of a partial education and imparted to his conversation and writing a cast of interest and value which never failed to delight and improve those with whom he associated.—He was master of a lively fancy, and frequently composed into poetry the highest ideas of his mind. It is to be hoped that specimens of his abilities as a poet will be preserved in the present volume. They are marked with a depth of thought, and clothed with a vigor and grace of expression seldom met with in the productions of those who like him only employed the art when peculiar circumstances, which strongly affected him, called it into use. Some of his poetry has appeared at various times in this paper, and it is more than probable he was a frequent prose correspondent.

Mr. Haslett was peculiarly distinguished for his piety, and his life exhibited the exercise of all the virtues connected with a heart under the influence of divine grace. He sustained the important and responsible office of Elder in the church and always manifested a zeal becoming his profession. "As an officer of the Church" says one of his eulogists "Mr. Haslett displayed no common talents. He was independent and firm in forming and maintaining his own opinions: but respectful and conciliatory towards those with whom he acted. In all deliberative bodies to which he at any time belonged, the weight of his influence was felt, and the benefit of his counsels perceived. Few laymen, in our country, were better acquainted with ecclesiastical law: and none perhaps has exhibited more skill and address, in the management of a perplexed and difficult cause."

Some of his other estimable traits are thus recorded by the same writer. "No man, that I have known, seemed to set a higher value on genuine friendship, or to relish its pleasures more sensibly. To envy, vanity, and suspicion, he seemed to be a stranger: and in his intercourse with friends there was uniformly manifested so much hearty good-will, so much sincerity, and so much innocent cheerfulness, that whatever might be their station or talents, they were always fond of his society. Indeed, few men possessed the faculty of pleasing conversation in a higher degree; there was in it a pleasant vein of wit, or rather an unexpected turn of thought, without any mixture of sarcasm or severity, which gave a zest to sayings otherwise not remarkable."

His faith stood the searching test of affliction: when all his worldly prospects were blasted, when his family and best friends were withdrawn from life, and he was left almost without human sympathy to bear the cruel weight of aggravated misfortunes, far removed from all he knew or loved: his dependence on his Maker and Redeemer stood the shock, and he died as he lived, resting his only hope on the promise of Him whose correcting rod he had passed as gold purified by the fire. The following short extract from a letter written after the death of his three sons will show how he was affected by this unlooked for dispensation of Providence. The father and the Christian blend their virtues to make the portrait more strikingly true.

"You have doubtless heard of the afflictions I have experienced during the past season. They have, indeed, been trying and severe, but they have been tempered with mercy.

"The burning bush was not consumed Because the Lord was there."

"You may remember it is said of Aaron when he lost his sons, *And Aaron held his peace*; and by another old Testament worthy, *I was dumb and opened not my mouth because thou didst it*. But my dear sir, think not that I have uniformly felt this disposition: alas, no; I was sometimes like a bullock unaccustomed to the yoke. At first I thought I experienced some degree of fortitude and submission, but when the waves became high and "billow upon billow rolled," I had no alternative but that of sinking Peter, *Lord save, I perish.*

Such was the author of the work it is hoped will soon be published. A remnant of his broken family yet survive, to receive with gratitude the assistance of a compassionate public, and surely it is little to expect that the scanty sum—*seventy five cents*—asked as a subscription, will be refused by no one for a work which is every way calculated to be of lasting benefit to all its readers.

WRITING PAPER,

Suitable for stores and schools, cheap.

Revivals of Religion in the Schools of the Beneficiaries of the American Education Society.

In West Granville, N. Y., a school was opened by a beneficiary, at the commencement of the winter vacation in Middlebury College, and within two or three weeks, one of the scholars, a young man about 17 years old, appeared unusually serious, and not many days after had obtained a hope. Soon others were affected in view of their sins, and before the school closed, which was about two months from its commencement, fourteen of the scholars, eight young lads between 14 and 20 years of age, and six females, gave pleasing evidence of a change of heart.

During the same vacation, there were revivals in schools taught by three other beneficiaries from the same college.

The following extract is from a letter written by one of the beneficiaries in Bowdoin College, to the agent: "For a few months past, I have been engaged in a school, and have had the satisfaction to witness the effects of the Holy Spirit upon the hearts of some of my pupils, in bringing them to repentance and to Christ. It has been an interesting season to me. I never experienced one more so. When I left, nine were hoping that their hearts had been renewed by divine grace."

Emigration.—In the ship Commerce, of Greenock, which lately arrived at New York, came as a cabin passenger, Nehum Ward, Esquire, of Marietta, Ohio, formerly of Shrewsbury, Massachusetts, and between 80 and 90 passengers in the steerage, most of whom are young farmers, and of good character, for settlement on Mr. Ward's lands in the district of Marietta. These enterprising young men, together with about fifty that sailed from Greenock on the 4th of April last, with the same intention, are but the van of a much larger colony that will shortly be transplanted into the fertile vale of Ohio.

Mr. Ward is of opinion that 1000 individuals will have left North Britain for the vale of the Ohio, from the first of April to the first of October next, and that each succeeding year, 2000 will follow their example. We may safely calculate, that each person will bring \$200, which will add to the capital of Ohio, for 1823, the sum of \$200,000, and for each succeeding year the sum of \$500,000, and as industrious, good men, are more valuable than money, we may double these sums in behalf of the state.

Further.—The Montreal papers say, that emigrants from Europe continued to arrive there daily, most of them Irishmen, and whose appearance bespoke "variety of wretchedness." Within a few days three Steam Boats had conveyed from Quebec to Montreal no less than 780 of these unfortunate beings. We observe by the last English papers, that the British government had an agent in Ireland for the express purpose of persuading the inhabitants to emigrate to Canada. The payment of their freight, and other necessities, was held out as an inducement, which thousands, it is said, were accepting.

A new fit—A lad at Epsom races, was apprehended for taking a handkerchief out of a gentleman's pocket. He made a curious defence: he said he was subject to fits, and did not know what he was about when he took the handkerchief! whereupon his worship observed that he had heard of fits of anger, fits of love, &c. and no doubt there might be fits of stealing, but he hoped the prisoner would find the Tread Mill an excellent remedy against a recurrence of such fits.

The London Itinerant Society, for introducing Sunday-schools and the Preaching of the Gospel in destitute villages within fifteen (formerly ten) miles of London, held its 26th Annual Meeting the 12th of May.

The report stated that the Lord had made the Society the honoured instrument of training up and introducing to this work no less than 48 of his public servants, whom he had since employed in various parts of the world. Some in the South Sea Islands, in New Zealand, and India; whilst the rest are labouring at home either as stated pastors, or in the service of the Home Missionary Society, and which Society chiefly owes its origin to some valuable and zealous brethren in connection with the London Itinerant Society. That the preachers and teachers are gratuitously engaged from Sabbath to Sabbath in proclaiming the unsearchable riches of

Christ to hundreds of immortal souls; many of whom, but for the labours of the Institution, might never have heard of the glorious Gospel of God.

CHRISTIAN REPOSITORY.

FRIDAY, AUGUST 22.

In the short sketch of the life and character of Mr. Haslett, which we this day publish from a Philadelphia paper our readers have a faint outline of the deceased; which we hope will raise in them a desire to see the man and the Christian more at large, and induce them to subscribe to his "Advices, Meditations, Journals and Letters"—A further inducement presents itself—the widow and children of the deceased are among us; the former is the daughter of the late Thomas Crow, of this place; and whatever pecuniary advantage which may arise from the work will be received with gratitude, by them.

Subscriptions received at this office; at Mr. Scott's Book-store, at Mr. Jones' Watchmaker's shop; and Mr. Stretton's Tobacconist shop—see proposals in this day's paper.

ANOTHER CAMP-MEETING.

By a much respected christian brother, who attended the meeting held near Middletown, from the 7th to the 12th Inst. we learn that the season was highly favored, by the out-pouring of the Spirit—a great number were brought under serious conviction for sin, and not a few profess and are confidently believed to be truly converted to God; the converts in this, as in most cases are chiefly composed of youth, yet the more advanced were not entirely left, several of those in respectable standing are among the slain. We would be glad to receive a circumstantial account of this meeting drawn up by some of the ministers or laymen who attended it for publication.

SELECTED SUMMARY

The Young Men's Missionary Society, Charleston, S. C., expended the last year, \$1070,47;—their receipts during the same period were \$1016,33

It is expected, that the American Society for Meliorating the condition of the Jews, will purchase 20,000 acres of land, about 22 miles west of Plattsburgh, for the contemplated colony of Jews, who profess their faith in Christ.

It is estimated that there exists now in the world 2000 Bible Societies—the first of which was organized only 19 years ago

Donations to Religious and Charitable Institutions.

The treasurer of the American Education Society acknowledges the receipt of \$648 02, during the month of June

The treasurer of the American Bible Society acknowledges the receipt of 3,852 36, during the month of June

The treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of \$5,244 02, beside several articles of clothing, &c. for the month ending June 12th.

The treasurer of the Trustees of the General Assembly of the Presbyterian Church, acknowledges the receipt of \$2,611 56, for the Princeton Theological Seminary, during the month of June

The treasurer of the United Foreign Missionary Society acknowledges the receipt of \$985 01, during the month of June.

New Bible Society.—At a late meeting of the students of Yale College, a resolution was carried with much unanimity and zeal to form a Society, styled the Bible Society of Yale College, auxiliary to the American Bible Society

POLITICAL

Captain Hayes of the ship Tontine, who arrived here on Friday from Marseilles, was boarded July 2d, by a French brig of war and treated politely—she had an engagement a few days previous with a Spanish privateer, and lost one officer killed and two wounded July 7, passed through a French fleet of 15 sail, under convoy of a frigate and gun brig, July 11th in the Bay of Gibraltar, spoke an English sbr: just from the anchorage—

The captain informed him, that there had been a severe engagement, about 12 miles from St. Roque, between the French and Spanish forces, in which the French had lost 500 men. Capt. Hayes was chased out of the Straits of Gibraltar by 3 small Spanish privateers. July 12th 30 leagues west of the Straits of Gibraltar, was brought too and spoken by a Colombian brig of war. Aug. 3d, was brought too and boarded by the Colombian sloop of war Oranoca, Capt. Gilermo Watta, and treated in the most polite manner; had made no captures.

Phil. Gaz.

BOMBARDMENT OF CADIZ.

We learn from a gentleman, passenger in the schooner Zion, which arrived here last evening in nine days from St. Barts, that the Patriot brig Bolivar, capt. Almeida, had arrived at St. Barts two days before the Zion sailed, in seventeen days from a cruise off Cadiz. He understood from the officers of the Bolivar, that a French squadron was cruising off Cadiz—that the French army was besieging it, and had obtained possession of the Castle of St. Roque. They keep up a constant bombardment on the town. This intelligence brings our accounts to twenty-nine days from Cadiz.

The respectability of our informant induces us to place full reliance on this information. The Bolivar we presume, is the vessel which boarded the brig Mary and Jane (arrived at Philadelphia) on the day she came out of Gibraltar.

Extract of a Letter received in Philadelphia, from Dublin.—We are still in a very bad way here; in daily expectation of breaking out. There is a talk this day in town that the city and county of Dublin are to be proclaimed; that there is a camp to be immediately formed of 6000 men, in the Park, and another of 1000 in Stephen's Green besides flying artillery, &c. The guards in and about Dublin are doubled every night. Numbers of people are leaving Dublin and going into Wales and England. If I could wind up my affairs to my satisfaction, I would quit the country altogether.

[COMMUNICATED.]
OBITUARY.

DIED at New-Castle on Friday the 15th Inst. Mrs. MARGARET COLESBERRY, widow. Her disease was unusually severe and painful; but she bore it with christian fortitude and patience. In her intervals of pain and suffering, she spoke frequently of the preciousness of the Saviour, and of the consolations and joys of religion. To her friends surrounding her dying bed, she said, "Oh! that I had an opportunity of telling you the sweets of the gospel; but my pains will not permit me." When her Pastor was praying with her that she might be supported under her present sufferings, and might have such a foretaste of heavenly joys as would raise her above the agonies of death, she united with him in rapturous ecstasy.

Mrs. Colesberry had been for many years a Christian of peculiarly ardent piety and zeal. Her heart appeared often to be in heaven, for there was her treasure. In conversation, religion was her principal topic. Upon it, too, she conversed with peculiar ardor and fluency, not in a dull, whining tone, and with a sour, morose countenance, (which is too often the case with christians—which grossly misrepresents, and highly injures the character of true religion,) but she always talked in a cheerful, pleasant tone, and with a countenance lighted up with joy and beaming with delight. Being naturally of a lively imagination, and ardent feelings, she frequently soared in flights of rapture and ecstasy in discoursing on the love and preciousness of a Saviour—the consolations of the gospel—the joys of religion—and the felicities and glories of heaven. These were the themes on which her pious soul delighted to dwell. Ladies of the first respectability have said, that they never were in her company without being edified, as well as pleased. Her prayers, in the Female Society of which she was a member, always exhibited a heart deeply exercised in experimental religion—full of ardent piety, and warmly zealous for the salvation of souls, and the promotion of the cause and kingdom of Christ. Often too in prayer did she appear to have a Pisgah's view of the promised land, and to be on the very confines of heaven. To the Town of New-Castle, and especially to the congregation to which she was attached, the loss of her prayers we have reason to fear may be serious and important. Like Aaron and Hur, she, by her prayers, held up the hands of all the friends of religion, and especially of her Minister. In her supplications for him she was peculiarly fervent. In her last illness she said with particular emphasis "I do love the Ministers of Jesus."

During several of her last years Mrs. Colesberry was the child of severe and complicated afflictions. Distressing bodily disease and embarrassing circumstances were her almost constant companions. She travelled literally thro' a wilderness, a barren and parched desert. Still a repining or murmuring word never escaped her lips. And when visited by her friends, she did not entertain, or rather annoy them with a detail of her difficulties and hardships, a detail of the barrenness and dryness of the wilderness, the dangers of the desert, thro' which she was passing; but she entertained them with a recital of her comforts and her joys—of the Manna that constantly fell and fed her in the wilderness—of the streams that broke out in the desert and refreshed and cheered her all the way—of the cloud that directed her path and defended her from scorching heats by day—and of the pillar of fire which illumined her path by night. From the dreariness and darkness, and dangers of the desert below, often she repaired to Pisgah's top; and there she sat, and saw, and talked, and sung of the rest, the joys and the glories of "the blest Canaan above." Thus she represented the religion of the gospel in its true character, a support in trouble—a solace in affliction—light in darkness—consolation and joy in adversity and sorrow. Thus too she recommended it as a remedy sent from heaven for the miseries of man.

How different then were her conduct and conversation from those of the women of the world. When they are in adversity, they are constantly speaking of their difficulties, hardships and afflictions, and often malign and abuse the persons who they suppose, have been the cause of them. If they enjoy prosperity, they entertain their visitors or rather disgust them (if they are persons of seriousness or even good sound sense) with an ostentatious display of their fine wardrobe and sumptuous equipage; and by boasting talking over their riches, their grandeur and high style of living. But she, as better becoming a rational and immortal being, shewed and spoke of what the Lord had done for her soul—that He had set her at liberty from the bondage of sin and Satan—had reprieved her from the sentence of condemnation and death—had justified, sanctified and saved her with an everlasting salvation. She shewed and spoke, indeed, of her wardrobe, but it was a spiritual wardrobe, the righteousness of Christ—of her furniture, but it was spiritual furniture—the graces of the spirit, repentance, faith, love, joy, hope—of riches and glory, but they were riches and glory in Heaven.

The following is a copy of a form of self-dedication, which was found amongst Mrs. Colesberry's papers, after her death.

"I do, most solemnly, my God, Jehovah Jesus, give myself and all mine, soul and body and strength, to be forever thine; casting all my weakness on thy power to keep me so, in time and eternity; and humbly hope that thou wilt give thyself to me in thy love and image, and set up thy kingdom in my heart, and reign without a rival, forever there, subduing me to thyself, and casting out all my enemies: and finally save my soul to praise and be with thee in a glorious eternity."

MARGARET COLESBERRY.
To God the Father, Son, and Holy Ghost be glory and praise forever. Amen"

DIED at Christiana on Saturday the 9th Inst. Mrs. TABITHA NIVIN, the wife of Col. David Nivin. For a number of years she was the subject of a pulmonary consumption and experienced all the distressing and afflicting concomitants of that disease. All these however she bore with the utmost patience, resignation and even cheerfulness. Of her afflictions and expected dissolution she often talked with composure and placid serenity.

Mrs. Nivin had been for many years a professor of religion and adorned her profession, not, it is true, by the more conspicuous and brilliant graces, but by those that are equally evincive of a gracious state, by her peculiar meekness and humility, and a uniform swavity of disposition and peacefulness of deportment. She was never known to have an angry dispute with any of her neighbours or fellow christians. We know not that she ever had an enemy, or that any person ever spoke evil of her. Fame's foul tongue dared not assail her irreproachable character. If blessings are pronounced on the meek, humble and peaceful, we have reason to believe that she is an heir of these blessings.

"Bless'd are the meek, who stand afar, From rage and passion, noise and war; God will secure their happy state. And plead their cause against the great."

By her peaceful disposition and conduct Mrs. Nivin plainly shewed that the Gospel, which she had embraced was the Gospel of peace and that her Saviour was the Prince of peace, swaying his powerful sceptre over all unruly, turbulent and angry passions, hushing them into silence and tranquility. Her swavity of disposition and peacefulness of deportment administered constant and severe reproof to noisy, freiful, morose and turbulent christians. They taught in plain and impressive language that angry contentions, impetuous zeal, and violent ungoverned passions are totally inconsistent with a genuine profession of the religion of Jesus, who was "meek and lowly," and who, when "He was reviled, reviled not again."

Mrs. Nivin was a very affectionate wife, a peculiarly tender mother, very kind, affectionate to friends and benevolent to all. With the poor and distressed her heart always sympathized; and to their relief her hands, as far as she had ability and opportunity, liberally administered. She was in reality the friend of the poor. She did not say: "Be ye warmed and be ye clothed;" but she actually fed the hungry and clothed the naked. But notwithstanding all her amiableness of disposition and deeds of charity, she still felt and confessed herself a sinner, and placed her whole reliance for pardon and acceptance with God, upon the merits and atonement of Christ. This reliance was her solace and support under the pressure of a sense of sin and guilt—her consolation in her many afflictions—and, we confidently trust, her passport to Heaven, where freed from all sorrow and sin, her happy spirit, we humbly believe, is now perfectly blessed in the full enjoyment of ineffable happiness and endless glory.

On the 11th inst. in this Borough, ELIZABETH DEFORD, in the 95th year of her age, she was the daughter of William Scott of Gloucester county, East Jersey.

Casualties—The body of a strange man was taken up afloat in Christiana creek a few days since, very much disfigured.

Yesterday a woman by the name of MARGARET LYONS was found dead in the meadows opposite this town—death supposed to be from intemperance.

PROPOSALS
FOR
PUBLISHING BY SUBSCRIPTION,
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"It seems to have been an object with him, all his life, to search out exercised souls, who had a rich experience of the various dealings of God, both in his providence and his grace. By these means he became eminently skilful in casuistical divinity; and in those associations of men, sometimes held in this city, for conference on vital religion, he was always considered an instructive and useful member. He was much in secret meditation, reading and prayer; his closet he considered the place where the surest test of the present state of his soul might be found."

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